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INTERNATIONAL BIBLE STUDY.

June 25, 1882.—*Review of the Quarter.*

Our course of study during the last three months has been the first five chapters of Mark. Christ was God manifest in the flesh. The divine nature tabernacled in the human nature of him who was holy, harmless, undefiled and separate from sinners. To love, worship and confide in God it is necessary that we should know God; to know God it is necessary that he be revealed to us in a nature with which we are familiar. Christ was the express image of his Father's person and the brightness of his glory. God was in Christ, reconciling the world unto himself by the manifested love of God. He that hath seen me hath seen the Father, said Jesus. Whether we conceive of God as upon a throne in heaven surrounded by myriads of angelic beings, or contemplate him in the person of the man Christ Jesus, there is in either case a limitation of some divine attributes that there may be a fuller manifestation of others. An essential attribute of divinity is omnipresence. By virtue of this the presence of all the divine attributes in every place, and independently of space, is secured. A manifestation that is confined to a particular form in a particular place, may be spoken of as a surrender of a part with a view to the fuller manifestation of the whole. God is in every place; but we want to know that God who is in every place. Accordingly he becomes embodied in a human form. In order to know the Infinite we are not to send our thoughts away to the utmost bounds of space and time, to beat against these as a bird against its cage; but we are to give our attention to the details of the life of Christ. The microscope shows us more of God than the telescope does. The knowledge that we need is that which causes us to confide in God under all circumstances. We have studied these five chapters of Mark in vain if we have not been taught by them to confide with all the heart in God. We were ourselves created originally in the image of God, and if we had retained that image we would have seen God revealed in one another. Omnipresence and omniscience are attributes by means of which the character of God, which is love, may be revealed every where. Man, if he had continued in a holy state, would have known the holiness of God by his own holiness; the mercy of God by his own mercy; the justice of God by his own justice; the truth of God by his own truth; the love of God by his own love. The same faculty that enables us to appreciate the justice of an earthly judge, enables us to appreciate that of the Supreme Judge. This Gospel of the Lord Jesus is the everlasting Gospel; the revelation therein made is good for all eternity. The angels desire to look into these things; a statement from which we learn that there is no revelation of God in heaven that is not exceeded by the revelation made of God in the events recorded in these five chapters of Mark. We do not rise to our highest thoughts of God by letting our [illegible] by losing ourselves in the abstract and the infinite, but by fixing our attention upon the incidents related of Christ in the Gospels. Every detail is recorded that we may know him who sitteth upon the throne. Man has lost the image of God; he is swayed by sin and self-love, and it is therefore impossible that God should be revealed to man by means of intuition. One of the first things that we learn from the Gospel is that there is a vast moral gulf separating God from man, and that consequently a process is necessary that man may be brought to God. The greatness of this process shows the greatness of man's departure from God. Men show their prodigious ignorance of God by taking it for granted that God can forgive all men by simply ignoring or forgetting their sins, or accepting of some other thing done by them, instead of the things commanded by him. God so loved the world that he was content to save men in man's own way? Not so. God so loved the world that he refused to save man except through the atoning blood of the Son of God, and the image of God reproduced in their hearts. The restoration of this image is in fact salvation. Looking unto Jesus as he is revealed in all the incidents of the Gospel, we are changed into the same image from glory to glory; we behold the glory of God, his divine perfections, in all the details of the Gospel narratives. Our quarterly examination is then not merely for the purpose of ascertaining how much of these chapters is found in our memories, but how far we have been transformed into the image of the Son of God. Have we clothed ourselves with the humility which Jesus displayed when he consented to be baptized with the rest of the people in Jordan by John the Baptist? It was because he was filled with all the fulness of God that he was free from all desire for the honour which cometh from man. Have we put on the patience and self-control of Jesus, who, having waited many years for the anointing from on high, and receiving it at last, consented to go into the desert to be tempted of the adversary? As we have contemplated God in him, have we been inspired with uncommon confidence towards God, leading us to plead mightily for our fellow-men that they may be delivered from the unclean spirits of covetousness, anger, hyspocrisy, pride? &c.

WEEKLY REVIEW.

—A very wrong impression is made upon the minds of many of the people of this country, by reports of outrages of various kinds, communicated by telegraph or by the weekly Mail, as is evident from the remarks of the *New Dispensation* quoted by us last week to the effect that the morals of the masses of this country are superior to those of the masses in Europe and America. What is overlooked is the fact that it is the exceptional not the habitual that finds chief notice in the papers; and the more exceptional a thing is the more publicity does it receive. It is because the great majority of families get on happily together that so much notice is taken of elopements, divorce cases and the like. It is owing to the fact that there is general security for life and property that crimes against person or property receive such marked attention. As a matter of fact there are, as compared with other countries, few murders in England. Another thing: a higher value is set upon the security and well-being of the individual in England than in this country. The Khonds the other day put to death some 200 Khultas and scarcely any notice is taken of it. Crimes that receive the greatest attention in England, are scarcely noticed here, even by the vernacular papers. It is the light that reveals the darkness in England.

—The Rev. Mr. Willis of the Oxford Mission, Calcutta, says that the Church is "the only divinely-appointed instrument for the conversion of the world." Let us then find out the instrumentality by which God is actually bringing most men to Christ, and we shall learn something as to where and what the true Church is. There is however one attribute of the true Church that takes precedence even of the one just mentioned: "Hereby shall all men know that ye are my disciples, if ye have love one to another." Remarking upon the sermon in which occurs the sentence above quoted, the *Indian Witness* says:

The fallacy which underlies his theory is a very transparent one. Granting that the Church is the Body of Christ, is does not follow that the Body can usurp the functions of the Head. It is contrary to Scripture, to common sense, and to the facts of Christian life, to assume that the Church in its visible form possesses the functions and exercises the power of Jesus Christ. It does not save sinners in the way indicated in this sermon. There will be five hundred sailors in the streets to-morrow afternoon;—thoughtless, godless, and profane men. Two Christian women will go among them and tell them,—not of the Church or "Christianity,"—but of Christ, tell them that Jesus Christ is with them, and waits to save them. The word will have effect, the Spirit will give it edge, and some of those men will repent, accept Christ, and be saved,—saved from sin and sinning. But let Mr. Willis go among the same men and preach the Church, let him use all the sacramental appliances at his disposal faithfully for fifty-two successive Sundays, and he will not succeed in doing as much as the two Christian women can do in a single hour. That which the Holy Spirit owns, and upon which He puts His seal, is God's plan. The sacramentarian is a practical failure. It does not save sinners in any practical sense, and is

most powerless among those who are the most needy of all.

—The people of Alexandria have made the discovery which we spoke of as possible, viz., that there was nothing to be apprehended from the allied fleets, and have shown their contempt for them by killing 67 Europeans in the very streets supposed to be commanded by the French and English guns. The moral force of a navy is as its material force; and as soon as the Alexandrians found that there was nothing to be apprehended from the demonstration, they took the first opportunity of showing their contempt for that kind of demonstration. The Consuls have always been great men in Egypt, but no less than three of them have been assailed and injured. It may be that the exodus of a good many Europeans in apparent dread of what might come to pass, has emboldened the Alexandrians to act as they have now done. The Khedive has retired to Alexandria, leaving Arabi Bey in Cairo, master of the situation for the moment. The Turkish Commission have arrived, and a Turkish army is expected. If the result of all this is the reestablishment of Turkish supremacy it will go hard with the Egyptians.

—A Letter from Mr. Stevenson Blackwood with regard to the Salvation Army, appears in the *Christian*. He has given full proof that he heartily appreciates and sympathizes with the good work carried on by them, nor is he offended by many things that give offense to Christians who are unaccustomed to so much demonstration as characterizes the Salvationists. With reference to something that he witnessed at the Congress meetings, he feels constrained to make a strong protest and utter a word of caution. He says:

An amount of uproarious boisterousness and romping was allowed to take place among a certain section of the youthful male officers of the Army that should have found no place in a religious gathering. I am no advocate of a religion of stiff and starched proprieties. I believe the Church in general would be all the better for a freer expression of true religious emotion; but I cannot believe that God is glorified, or that Christians are edified, by the turbulent shouting and jumping which I witnessed. I can stand a good deal of noise, and am not much disturbed by loud amens and hallelujahs, but I defy any one to have retained an atom of devotional feeling during that intolerable row. As for any not in sympathy with the meeting or its ways, who came to see for themselves and to judge of the character of the work, I shall be much surprised if they were not greatly offended and scandalized.

But I was more pained still at the singing of a hymn by a converted sailor, who accompanied it by a kind of hornpipe, relieved by violent jumps into the air, and which was concluded by a hand-to-hand dance on the platform with a male comrade in the Army.

He says that he several times appealed to those in authority to restrain the riotous expressions and actions, but in vain. We suppose the explanation of this fact is that the leaders consider the people in all these demonstrations to be under the direction of the Spirit of God. They would probably say, Where the Spirit of the Lord is there is liberty. Having found that the Spirit of God does actually lead the people to do many things opposed to religious conventionality they jump to the conclusion that whatever is opposed to conventional ideas must be good. In the 14th ch. of 1st Cor. we find the apostle entering his protest against some things that took place in the meetings of the Corinthian Christians. He reminds them that "the spirit of the prophets is subject to the prophets," cautions them particularly against the habit of speaking simultaneously, two or three at a time, and points out that the Spirit of prophecy is for edification, exhortation and comfort. In India here, at the Mohurrum festival for instance, we see the forms that an excitement participated in by large numbers takes on, when there is nothing to repress it.

—Many will be grieved to hear of the death of the Rev. Dr. [illegible] and biographer of Dr. Chalmers, and highly esteemed for many evangelical works of great value. We heard last week that he had been stricken with paralysis and this week's Mail brought the news of his death, in London, May 24th. We take the following from the *Record*:

In 1850 Dr. Hanna was called to Free St. John's Church, Edinburgh, and was for about sixteen years colleague of the Rev. Dr. Guthrie. He resigned his charge about fifteen years ago on account of ill-health. He was the author of "Wycliffe and the Huguenots," the "Wars of the Huguenots," "Memoirs of Dr. Chalmers," and several volumes on the Life of Christ. The most popular of these is entitled "The Last Days of Our Lord's Passion," which is at present in its 23rd edition. He also edited the "Letters of Thomas Erskine of Linlathen." Dr. Hanna was for several years editor of the *North British Review*, and also contributed to various religious periodicals. He was long on intimate terms with Thomas Carlyle, Dean Stanley, Dr. John Brown, and other eminent literary men.

—A home correspondent of the *Bombay Gazette* is very much afraid that the spread of the Gospel in this land will be hindered by the opposition to the Opium Revenue shown by many friends of Missions.

"The agitation against the opium revenue is becoming dangerous—in a parliamentary sense. Had Sir Joseph Pease pressed his motion, down for the 6th June, he would have carried it against the Government. Fortunately he has postponed it for a year. All the religious bodies have banded against the revenue—Dissenters and Churchmen. Surely this interference of theirs with Cæsar will do more harm to their religious proselytism than any amount of Government monopoly in opium. What will the millions of India think of men who for the sake of an idea advocate a measure which, if successful, will, and could, do the Chinese no good, and will undoubtely inflict lasting harm on the rural population of the N. W. Provinces and Bengal? Will such conduct recommend their gospel to the people of India? And if Indian revenues are so crippled through the interference of religious people in political and financial matters, may not the natives in turn—well, agitate against the Christian churches, Catholic, Anglican, and Scotch, being endowed out of the taxes of the Hindu ryot?"

Well, it must be acknowledged that it is not a very common thing to see men sacrificing what they have most at heart for the sake of an idea. *Fiat justitia ruat coelum* looks very well on paper, but must not be transferred to practical life. What is the idea for the sake of which missionaries are incurring odium? Their idea is that it is immoral for England to insist upon China's keeping a door open for the introduction of 100,000 chests of opium annually. It is very certain that the persistence of England in forcing her opium on China is a great stumbling-block to the spread of the Gospel in China. The great argument constantly advanced there is that a Bible cannot be worthy of their reception that is given them by the same people that introduce Opium. Missionaries in India have also the idea that it will be better for this country and not worse, when the area now devoted to Opium shall be surrendered to cereals.

—We find in the *Indian Baptist* an interesting notice of Miss. Lavinia Crawford of the Am. Mission in Orissa. Born in New York in 1819, she joined the Orissa Mission in 1851, and died at Jellasore April 10th last.

character. The traits of integrity, courage and faithfulness were particularly prominent. For many years she lived quite alone at Jellasore, seven miles from any other white face devoting all her wonderful energies to the education of the orphan girls. How faithful she was to her charge, and how bound up in the interests, temporal and spiritual, of those children, no tongue can tell. She was their teacher, their physician, their example! On one occasion, when that fearful malady the small-pox was prevailing in the school, she never left her post, but night and day, like "Sister Dora," ministered to the suffering.

"Miss Crawford was to all intents and purposes the pastor of the little church at Jellasore. Its membership was made up barely of her own school girls. She toiled for their conversion, rejoiced over their admission to the Redeemer's fold, and cared for them with a shepherd's love. The native preacher who ministered to the church found in her his ever ready and helpful counsellor, and never did a man in such a place receive sounder advice or more substantial aid."

—There is one thing connected with the doctrine of evolution that we do not remember to have seen noticed. The theory is that the inferior organization produces the superior. The ass produces something higher than itself; this something produces a higher something, and so on, till after many ages, the horse is reached. Now if there be this tendency and fitness in any living creature to propagate something that is in advance of itself, we would naturally expect that the inferior organizations would lose themselves in the higher and disappear. How then account for the fact that the inferior grades of being maintain their position, and constitute as much part and parcel of the existing creation as the higher creatures do. The theory has to be supplemented by another theory; the ass has not merely a tendency and capacity to produce that which is superior to itself, but it has a tendency and capacity directly opposed to these, viz. to perpetuate its own kind, with invincible conservatism. And so with every creature; it is endowed equally with these two diametrically opposite tendencies; is abidingly under the control of two opposing laws. They who can believe this, have a credulity far surpassing that of the blindest heathen.

—The General Assembly of the Free Church of Scotland met on the 18th ult. On the 23rd the entire day till near midnight was spent in the discussion of a question which many suppose the Free Church settled forty years ago, the question of the Establishment. Free Churchmen are in favour of the disestablishment of the present Established Church; but their idea of the Headship of Christ demands that the State in all religious matters be under the guidance of the Church. There were three motions before the Assembly, in neither of which was

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the voluntary principle affirmed. A motion by Dr. Rainy asking for the disestablishment of the present Ch. of Scotland, but affirming the establishment principle, was passed by a large majority. We do not see how any one can hold that it would have been to the advantage of the Free Church of Scotland to have been the established Church of Scotland during the last 39 years. If her great aim had been to show how much better the Church of Christ can get on without State alliance, the results of her experiment could not have been more gratifying or conclusive. We too believe in the Headship of Christ for that matter, including the world below; but we do not see that it follows from this that it is good for the Church of Christ to be allied with the State.

—A MUCH respected citizen of Bombay, originally from the West Indies, long connected with the Bombay Marine, Mr. R. Hilton, died last Saturday. When the Rev. Wm. Taylor preached in Bombay, Mr. Hilton was induced to attend one of the meetings and was brought under conviction of sin and sought and found the grace of the Lord Jesus Christ. The change was manifest to all. He continued ever after to adorn the doctrine of God his Saviour. We have been requested to publish the following Minute:

"The Board of Leaders and Stewards of the M. E. Church, Bombay, desire to express their sorrow at the loss sustained in the death of their dear brother, Mr. Robert Hilton, and to place on record their gratitude to God for the grace bestowed upon their brother, which converted him from a 'blasphemer and injurious' sinner into a humble follower of the Lord Jesus, and an ever ready witness of the saving power of the Holy Spirit."

—MISSES E. and L. Sisson, of the "Faith Mission," Basim, Berar, left for England by the Str. *Britannia* on Wednesday. Miss L. Sisson has been suffering some time from poor health, and it is hoped that the visit to Europe may be blest to her recovery. Miss Wheeler remains in charge of the Mission.

—Some of our readers are familiar with the name of Colonel (now General) Haig, especially in connection with the Seamen's work in Calcutta in which he took such an active interest. Having retired some two or three years ago, he came out again last year to spend some time in Mission work among the Kois, a tribe found in large numbers in the neighbourhood of the lower Godavery, a region of country well known to Gen. Haig who had much to do with irrigation works there many years ago. He took the place of a missionary who was obliged to leave for a season. This missionary having returned, Gen. Haig left for England in the Britannia. The Kois are an aboriginal tribe very favourably disposed towards the Gospel.

—THE *Satyawadi* has a notice of Mr. Moroba Vinoba whose death we mentioned last week. About thirty years ago Mr. Moroba Vinoba was an active reformer, and for some time, at stated by our contemporary, associated intimately with Christians, made light of caste, and appeared to be not far from the kingdom of heaven. After a time however his feelings seemed to undergo a change. He performed the penances necessary to set himself right with his Caste, and took up a position of antagonism to Christianity. He was one of the first members of the Prathana Somaj. We ourselves well remember the time when Mr. Moroba Vinoba felt the claims of Christianity, and when tears would come into his eyes at the mention of the sacrifice of Christ. We remember him afterwards as an antagonist of the Gospel. The *Satyawadi* speaks pertinently of the danger of resisting the strivings of the Holy Spirit, and of the hardness of heart that follows this. We believe that the gentleman of whom we are now speaking was a type of many thousands in all parts of India, who thirty years ago or so, were brought to see the inefficacy of their traditional systems and turned their attention [illegible] any reasonable claim upon their attention, but who afterwards were led to look upon Brahmoism or some modification of it as furnishing what they required. It was just so in the second century of the Chr. era. Multitudes found out the vanity of their hereditary systems and would have embraced Christianity if it had not been that Neo-Platonism came forward to save them from incurring the stigma and danger of embracing the Gospel.

NOTICES OF BOOKS AND REPORTS.

"I BELIEVE in one Catholic and Apostolic Church." This is a Marathi Catechism. An ordinary Hindoo, unacquainted with English, would be not a little puzzled to make out the meaning of this title. The Greek word for church or assembly, *ekklesia*, is retained; the word Catholic is transliterated, and the word *preshitiyah* for apostolic would not be understood by many. There is nothing to intimate by whom this Catechism has been prepared, but we suppose we should not be far out of the way if we attributed it to the Cowley fraternity. The reader of this Catechism is taught to entertain a holy horror of sects, to believe in the apostolical succession, and to recognize the Church of Rome, the Greek Church and the Church of England as constituting the true Church. So we have here an index of the kind of Mission work carried on by certain missionaries of the Church of England supported by the contributions of good people in England. These persons teach that the Church of Rome is a true Church as contradistinguished from Nonconformist Churches. A large portion of the Church of England is evangelical, teaching the same Gospel that is taught by evangelical non-conformist bodies, viz. the Gospel of salvation through Christ alone; but these Ritualists seek to make it appear that the Church of England is essentially one with Rome in teaching that salvation is by the priest, through whom alone the merits of Christ are available. On the other hand the Church of Rome repudiates the Church of England, (Cowley fathers and all,) stigmatizing her as non-conformist. It is high time that Churchmen at home understood what sort of a gospel is being preached in India by clergymen who claim to represent the Church of England. For our part, we are free to confess, and we wish to make the statement with an emphasis that will be remembered in the day of judgment, that we know of no class of Christian teachers more schismatical than those who are engaged in setting forth the Gospel that is inculcated in this Catechism.

"REPORT of the Foreign Missions of the Presbyterian Church of England for 1881." Connected with the Churches of this body in Amoy are 685 communicants, an increase of 12 over the previous report. At Swatow, the communicants number 713, an advance of 67. In Formosa 1171, an advance of 149. In these three missions we observe that the number under suspension is nearly one tenth of the whole. This Society sustains a staff of 21 missionaries in these three fields, including 5 medical missionaries, and has one missionary at Singapore. There are also 4 ladies connected with the Women's Association. There are 74 Native evangelists at the three points first mentioned. This Society has also a mission in India, at Rampore Bauleah, in charge of Dr. Morison.

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SATURDAY, JUNE 17, 1882.

THE DAY OF THE LORD.

Both in the Old and New Testament frequent mention is made of the coming of the day of the Lord. By the day of the Lord we are to understand the day of the Lord's manifested supremacy. His authority, his will, his opinions are then at once recognized to be in the ascendent, and all that differs from them to be no-where. Christ will be seen upon the throne, that is to say, he will be recognized as invested with all power in heaven and in earth. Power dies away from every thing else to attach itself to him. Men pray with their lips "Thy will be done as in heaven so in earth," but the prayer of the heart is, My will be done in heaven and in earth. If the rain does not fall from heaven in compliance with their wishes, they storm or fret. They do not hesitate to substitute their own ideas in religion for those which God has promulgated. What is this but rank treason? Yet it seems to them a most venial offence. But a day is coming when the divine authority shall be found attaching to every jot or tittle of God's word. The day of the Lord will then be a day of confusion; the world will be suddenly turned upside down, and the antagonism of men to God will be as evident as daylight itself. In 2nd Peter some tremendous results are connected with the coming of the day of the Lord.

"The day of the Lord so cometh as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up, Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

From this it would seem that the day of the Lord will be accompanied by the conflagration of the material universe. In Revelation xx. II, we have an account of the coming of the day of the Lord, and the drapery of the account differs from that which we have quoted.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them."

We have in Rev. vi, 12-14, still another description of the day of the Lord:

"There was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

Now what is the essential truth that underlies these and other descriptions of the coming of the day of the Lord? To clear the way for an explanation, we make the remark that through the obscuration of the heart of man by sin, men are without God in the world. The heavens, the material universe is between God and them, hiding God from them and them from God. A heart purged from all sin, finds God in all things; he is not beyond the skies, but most near. The whole earth is full of thy glory, say the seraphim. Blessed are the pure in heart, for they shall see God. If any man be in Christ he is a new creature (or, there is a new creation;) old things are passed away; behold, all things are become new. The visible no longer obscures the invisible; the visible disappears, God is every where; men can realize only one thing, the eye of God searching their hearts and minds and exposing all the secrets of their lives. Men are now conversant with nature, and speak of it as an impersonal thing, and men conceive of God not as in creation but as outside of it. The day of the Lord extinguishes all that hides God from them, and they find themselves standing directly before the throne. God, as a consuming fire, is revealed, and the sinner can apprehend nothing but God and himself. Nature is eclipsed, it has passed away, it is burned up.

The day of the Lord cometh as a thief in the night. Belshazzar and his grand banquet furnish a good illustration of this. Even while Belshazzar was there in the midst of his princes and nobles, and the letters from heaven blazing on the wall, and Daniel was explaining them, the Median army were entering the city by the emptied bed of the Euphrates, and if it had not been for the noise of revelry the King and his suite might have heard the sound of the approaching footsteps. Cyrus and his forces were as a thief in the night; in the heart of Babylon, while yet the King of Babylon knew nothing of his nearness. Thus, it would seem, shall it be at the coming of the day of the Lord. There will be a preparation for that day, but unrecognized by men, recognized only by those who are called the children of the day, the children of the light.

We are told that the earth and the works therein shall be burned up. They to whom all things are of God, see the hand of God, the wisdom of God in those great works by which all parts of the earth are brought into intercommunication. Man glorifies himself on account of these things, attributing their discovery to his own genius and aiming in their construction at his own aggrandizement and profit. Man's part in these works shall be destroyed in the day when the aim and wisdom of God are discovered in them. Ungodly men may have had to do with their construction; but in the day of the Lord man's part shall pass away from them, and all will see that they are of and through God, who uses them for the advancement of his own sublime ends.

STRONG IN THE LORD.

The workman is honoured according to the success that attends his performance of the work undertaken by him. He may be incompetent in other matters, but in that particular line which he calls his business, he is expected to give satisfaction, or else be pronounced a failure. A builder is expected to build a house in which people may be well accommodated. He is regarded as a worthy ship-builder who builds ships that have the qualities required in ships. A painter is honoured or not according as his pictures are found to be admirable or not. A physician is esteemed in the measure in which he is successful in healing men. Christ comes before the universe as a Saviour. He says. "I am glorified in them." He stakes his title to be considered a Saviour on the fact that he actually saves those who believe upon him. He came to save his people from their sins. And we are over and over again told that he is a perfect Saviour. He was made perfect through suffering. He is able to save unto the uttermost those who come to him. Now does it not appear a most anomalous thing that men should strongly affirm that it is altogether a mistake to suppose that Christ will save believers from their sins in this life. Yet there are those who thus affirm, and who consider it a serious error to suppose that Christ will do fully for any body in this life what he undertakes to do. If the best thing that can be said of a physician is that his patients are convalescent, not one of them ever quite recovers, they are slowly getting better from year to year, some having been forty years on his hands, we fancy that not many would care to avail themselves of his professional treatment. Yet there are those who teach that it is vain to expect from Christ in this life, up to the time when we are called to leave it, any thing more than partial deliverance from sin. Why then does Christ say I am glorified in them? In them, according to this teaching, he is only revealed as in part a Saviour from sin. His object is thus stated: to redeem men from all iniquity and purify unto himself a peculiar people, zealous of good works. The grand means of leading men to put their trust in him, is the exhibition of his saving power in those who believe.

"Ye are my witnesses." "Hereby shall all men know that ye are my disciples, if ye bring forth much fruit." Christians are in the New Tastament called saints, as though to indicate what is their leading distinction. Faith in the Lord Jesus Christ does not simply mean reliance on the merits of his atonement for our acceptance with God, our forgiveness and adoption; but an habitual reliance upon him for the ability to resist temptatiou and keep from sin. To all this the reply is that there is no question as to Christ's ability, but only as to our ability. There is fulness in Christ but it is neutralized by the perversity and depravity of our nature. But is it not with this very depravity that Christ undertakes to deal? It certainly is. And how does he undertake to deal with it? By teaching us to renounce all self-confidence and understand that without him we can do nothing, absolutely nothing. He shows us in the 7th ch. of Romans what sort of a fight it is when man himself is the combatant, and in the 8th how very different the issue is when man despairs of himself and looks alone to the Spirit of life in Christ Jesus. In the earlier chapters of Romans the Apostle shows us how Christ is made unto us righteousness, and here how he is made unto us sanctification. The argument that man's wretched nature will not allow of such exaltation as is involved in complete victory over sin, all depends on who has the victory. It certainly is not man's wretched nature that gets the victory. He learns that there is nothing for him but everlasting defeat and that he must abandon altogether the idea that he can keep from the least sin or from the greatest sin, and abjuring all [illegible] God, the omnipotent [illegible] Spirit of in him. Self is forsaken. There is no condemnation to those who walk not after the flesh but after the Spirit. To walk after the flesh is to rely upon our own efforts to do the will of God. We exchange finite power for infinite, the flesh for the Spirit, terrestrial for celestial armour. Presumption is in supposing that our own nature will allow us partly to keep the law, leaving something for Christ to do. "There is none good, save one, that is, God;" he is "the only true God," "the only wise God;" "the only potentate." To say that Christ does not propose now to save his people from their sins; or to say, that he is not able to do it, because of some invincible obstacles in believers, is to tarnish the glory of Christ as a Saviour. To say that he cannot recover his people from the dominion of sin in the presence of a sinful world, and has to wait till he has withdrawn them from the presence of the sin of the world, is to obscure his glory. Paul says, I can do all things through Christ, all things except the most important of all; to keep from sinning, is the comment. Is such a comment authorized? We trow not. We are arguing for one thing, the glory of Christ as a Saviour, and we affirm that Christ is able and most willing to keep those from sinning, who believe that he is able, and who by faith make themselves entirely over to him, saying with Paul, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." Take Christ from me, and I cannot but sin; but Christ unites me to himself and what is impossible to me is possible to him. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God.

REMINISCENCES. CLXXVI.

Extracts from Diary kept in Bombay, 1848.

October 10. Mr. Evarts says: "From the very commencement of your missionary life, cultivate a spirit of enterprise. Without such a spirit, nothing great will be achieved in any human pursuit; and this is an age of enterprise to a remarkable and unprecedented extent. In manufacture; education, government &c. &c. men are awake and active: their minds are all on the alert; their ingenuity is tasked; and they are making improvements with the greatest zeal. Shall not the same enterprize be seen in moral and religious things? Shall not missionaries especially aim at making discoveries and improvements in the noblest of all practical sciences, that of applying the means which God has provided for the moral renovation of the world?" This exhortation is peculiraly adapted to my case. Here I am greatly wanting. I am amazingly sluggish with regard

to striking out any new path. I wait to be dragged continually. There is an operation of the Spirit described in the words, "Striving according to his working who worketh in me mightily." It is high time that I should awake and cease to be this dumb, sleeping dog.

Bro. W. and his wife left this day for Ahmednuggur, where they will probably stay six months, with a view to the restoration of her health. May the blessing of God accompany them, may they be kept from the evil way, be every way benefited, acquire the language, bring forth much fruit.

October 18. Left Bombay to-day for a visit to the S. Concan, in company with Br. Hume. One object of our trip was to find a station for Br. W. and myself. Another was to try the effect of the sea in re-establishing my health. The health of Mr. H. seemed also to require a change. We wished also to visit a number of the towns and villages with books, and preach the Gospel. We took a bunder-boat with 10 men at Rs. 3½ a day, just about what I paid on the Nile nine years ago. Packing up my things I took up the dageurreotype of the family, but found that it so affected me, I could not look at it. Narayan the puntoji was in the room. I spoke to him about his grieving the Spirit for so long a time, urged him to become now a Christian, went into the inner room and prayed with him, and told him to let me hear on my return of his conversion.

On the way to the bunder stopped at the printing-office and found that I weighed just 100 lbs. [The same ever since.]

19th. Just at daybreak, as we were approaching Moorood, I was awakened by a conversation between some people of the place and our boatmen, while we were yet half a mile distant. The former enquired who was on board; the latter replied: Padri Saheb, Padri Hume Saheb, come with books, come with books, books for every body, Mussulmans, Marathis, everybody. Moorood is in the Hubshi's territories. (Hubshi means the Abyssinian). Saw but few Africans however. He lives at Jinjera. Sending our two colporteurs into the lanes and streets, we stationed ourselves with a couple of boxes of books in an open portico where some Government officials were, and soon had a crowd around us asking for presents of books, finding fault with us for putting a price upon them, buying to a small extent, and listening somewhat to our remarks about the contents of the books and about the ways of salvation, true and false. I observed now and afterwards that where there are books to catch their eye, they pay but little attention to the preaching.——Pleasant meditations the latter part of the afternoon as we sailed along the coast on "all things made by him and for him." It was a refreshing thought that these hills existed not in vain, since he that made them appreciated them, found pleasure in them, saw his own glory in them. These woods seemed solitary, but the Lord God walks there, lives there, rejoices there in the myriadfold work of his hands. What an exquisite perception of beauty has he. Nothing is lost upon him. He beholds with pleasure the particular curve described by the outline of this and that hill. If I were like Christ how many and how powerful would be my impressions in the presence of nature.

20th. Early at Bankot. Ruins of the buildings erected by the missionaries of the Scotch Church. They laboured no doubt in hope, wrote sanguine letters, established schools, had preaching stations, built houses for themselves, and now there are scarcely any traces discoverable in the material or moral surface of the place. How important to labour, pray and earnestly contend for immediate results. The more I consider, the more I see the impolicy of labouring with reference to future results. The best and surest path to future results is present success. One thing to be noted is that here where there have been more books given away than at any other place in the Concan, and more preaching done, there was more of disrespect shwon us than at any other place we visited. I am confirmed in my opinion of the advantages of selling books over gratuitous distribution. Given away, they are despised, the people think they do you a favour in accepting them. Many refuse them. Purchased, they are read, are in some degre valued, and are preserved. The prices are of course nominal. When we remember how long and how profusely books have been distributed in many parts of the Concan, as for instance 13,000 on one tour by Dr. Wilson, we cannot but feel surprise that there should be so little in the shape of spiritual results meeting the tourist as he goes from town to town, from bazaar to bazaar. But do we really feel surprise? It seems to me that missionaries go about without expecting to meet results, scarcely expecting that those who come after them will see any. May not this fact lead us to the place where one cause of this dearth is to be discovered, namely, the missionary's own heart. Can there be much faith where there is little expectation?——The environs of this place are beautiful. One fountain, leaping down the shady slope of an amphitheatre formed by two projecting and descending horns of a hill, with women washing, cattle browsing, with large tamarind and other trees, I remember. Under a huge pimpel-tree in the centre of the place, we stationed ourselves with books; branches expanding 140 feet.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR BROTHER,—A sad occurence took place here last Sabbath morning. At about 11 o'clock a driver returned home from duty in the shed, when his wife, it appears, remonstrated with him for keeping away from home unnecessarily long, upon which he thrust his right hand through a window pane; this cut two arteries and, by the following morning, the blood not being stopped, the Doctor had to amputate the arm below the shoulder. It seems he was not under the influence of liquor. He had been 12 years in the service and is in receipt of the maximum pay of his post, Rs. 200. He has two young children, and two older nieces who are boarders in Jubulpur convent, at his expense. Many feel his loss of limb as a personal affliction, so much is he liked, not only in this station, but neighboring ones.

Many of your readers will be glad to know that the Methodists have been enabled to secure the Government Telegraph quarters on monthly rental, to hold services in. As yet, we have not been informed by the Ry. Municipal Committee as to the grant or otherwise by the Company of a site where on we could build, notwithstanding, in accordance with their wishes, our having waited upon them in deputation, some months ago. The Lord's work is progressing here; in explicit answer to prayer. He has removed one of the greatest stumbling blocks of His cause, out of the station. He was incessant in providing and devising means of every description whereby the people might not be allowed to consider the eternal interests of their souls, and endeavored to thwart efforts put forth by God's few, to the contrary. Brother J. S. who was the means under God of initiating His work here and establishing it, has left us on transfer to Bombay on account of an acute attack of the sun in these warm parts. On the other hand the Lord has been graciously bringing to the station some godlily disposed.

Yours,
BHOSAWUL.

Y. M. C. A. NOTES.

Sir,—The weekly meetings of the Bombay Y. M. C. A. in their Hall, Apollo Bunder, are steadily kept up. On Friday last a very earnest address was given by Colonel VanHeythuysen upon the points of a good Soldier of the Cross.

The speaker said that the striking characteristics of the true Soldier were, Obedience, Courage, Faithfulness, Endurance and Watchfulness. These he illustrated with allusions to the world's warriors in the past. He told the story of the Pompeian sentry who, while others fled for their lives when their devoted city was being overwhelmed with resistless lava and suffocating ashes from the neighbouring volcano, stood firm at his post, and centuries after, his erect form with spear in hand told of his deed of obedience and valour—his faithfulness and endurance.—

He referred to the injunction of Spartan mothers to their brave sons as these made ready to do battle with their foes, "If your sword be too short, take a step forward!" He rehearsed the story of that brave British officer who having been sent by Theodore of Abyssinia to treat with General Napier took back the English ultimatum requiring the Emperor to surrender unconditionally; as the officer rode back to the Emperor with our General's message, it was felt that his life was hardly worth an hour's purchase, and while Napier bombarded Magdala the gallant soldier's life was expected to have paid its forfeit over the precipitous cliffs of the fortress. The officer was, however spared, but his gallantry served to illustrate true obedience and courage combined.

The speaker alluded also to the now celebrated March of General Roberts from Cabul to Kandahar with his ten thousand picked men, cut adrift from their base, passing through a country already devastated by war and hasting to the relief of besieged comrades in Southern Afghanistan.

Thus, with appropriate illustration and quotation of holy command and gracious promise the speaker enforced the duties and responsibilities of the Christian life, emphasing the apostle's exhortation to "endure hardness as a good soldier."

The Rev. George Bowen showed how the elements that go to make up the Christian Warrior were not to be developed from within but were obtainable in their fulness from the great Captain of our salvation, and the Rev. R. Jeffrey showed how the *base* virtue of Christian character was *Obedience*, which involved the utter renunciation of our own will, and the cheerful acceptance of God's will.

In the course of the evening the President read out the names of nine new members and associates. There was the usual hearty singing and at the conclusion of the meeting it was felt that the time had been very profitably spent.

The Harbour Services have been temporarily suspended during the Monsoon, but there are services now held in the Prince's Dock on Wednesday evenings at 7-30 and on Sunday Morning at 11 o'clock. Friends of seamen are invited to make these meetings attractive by their presence. The electric light in the Dock makes it easy to move about the quays.

Simla has now its Y. M. C. A. and Roorkee under the Rev. W. Bowser's leadership promises to follow in the same direction. Cawnpore has a Hindustani Association, with a fair membership. H.

Bombay, 15 June 1882.

NOTICES.

THE Sunday evening service at the Grant Road Church, will, during the monsoon, commence at 5 p.m. instead of 6 p.m.

Baptist Church (Bellasis Road, Byculla.) The Rev. A. Dillon will (D. V.) preach tomorrow (Sunday) at 7 30 A. M. and 6 P. M.

Epitome of News.

Saturday, June 10.

—*Madras Times*: We regret to record the death of Mr. Francis Stone Evans, M. A., acting Principal of the Madras Presidency College, and Professor of Mathematics, which took place at his residence, the Luz, yesterday morning.

—*Indian Daily News*: A native woman who had but lately arrived in Calcutta, lost her infant-child on Sunday morning last, under very pitiful circumstances. The woman owing to the oppressive heat, slept out in the verandah of the house the whole night with her infant-child only a week old. Towards morning, between 3 and 4 o'clock, she felt something jump across her, and on awaking discovered that it was a jackal, which was carrying away her infant. She gave the alarm, and ran after the brute; but though every search was made neither the beast nor the child could be found.

—A contemporary hears from Peshawur that in a quarrel over cards at Cherat, a soldier of the Cheshire Regiment stabbed a comrade.

—*Bombay Gazette*; Rangoon, 9: An extraordinary murder of one Captain Smith, formerly commanding the Saint James, occurred yesterday. He visited one Madden on Wednesday night and played cards with him, Mrs. Madden, and her sister, to whom Smith is said to have been engaged, until Thursday morning. The native servant says he was awakened by screams, and found Madden beating and stamping on Smith, whose dead body was found in the house by the police when they got imformation of the occurrence some hours afterwards. Madden is in custody.

—The Bishop of Colombo, a local paper says, is never happy unless he finds himself in hot water. His latest act has been the dismissal of a schoolmaster under him because he married into a Wesleyan family and consented to the marriage ceremony being performed by the father of the bride.

—*Bombay Gazette*: Yesterday afternoon, being the Mahomedan Sabbath, Charles F. Misole, said to be a German, was converted to Islamism at the Jumma Musjid, Bombay, and assumed the name of Abdulla.

Monday, June 12.

—*Times of Indn*: In consequence of the discovery made by Messrs. W. and A. Graham & Co., a remarkable and almost unparalleled series of frauds have been brought to light. Some six or seven of the largest coal impoters in Bombay have, it seems, been systematically robbed, and the total amount of their losses will probably reach fifteen thousand tons of coal. The principle on which the frauds were worked is very simple. A dealer with an order for 100 tons of coal arranged with the sepoy to take twice or thrice that amount. That is all. It is easy to bribe a man drawing Rs. 10 a month.

—A German captain of artillary named Von Ehrenberg having written a pamphlet in which he endeavoured to show how millions of marks might be saved upon the German war budget annually by the abolition of useless pomp and show, has been tried by a military court at Cassel and sentenced to three months' imprisonment, to pay the expenses of the trial, and to be dismissed from the service. The court found that the prisoner had insulted the Minister of War as well as the Imperial Body Guard, of which he had contested the utility.

—The *Rast Goftar* says:—The public voice is raised, seriously this time, against the irregularities in the Assessor's department. The public are keenly anxious to see that the whole thing is not glossed over by exterminating a few under-clerks and conniving at the faults of big officials. The unfortunate state of affairs in the Assessment Department is merely a specimen of what is going on in some other Government and city establishments. Mr. Ollivant would do well to take in hand the other departments after he has done with this. This is not all. In some departments of the High Court bribery is rife. In a small judicial department like the Police Court, poor men cannot proceed sometimes without giving bribes. In railway companies bribery is almost an established rule. In hospitals bribery presses on the suffering poor. Every now and then we hear of instances of bribery in the Commissariat Department, and in the Customs bribery is a common occurrence. It is true that this corruption is carried on by the small fry and—we are ashamed to own—among the native servants. But we cannot see that the superior officials are not cognisant of this. They see that some of their small-paid employés drive about in grand style, live in well-established bungalows, and spend lots of money on wedding festivities. Has it never occurred to the heads of departments to inquire where this money comes from.

—The *Guzerat Mitra* states that two Brahmins of Rajapur, aged 60, have taken unto themselves as wives two infants aged 2 years!

Tuesday, June 13.

—By way of improving the position of civil upper subordinates in the Public Works Department, it has been determined to bestow the honorary rank of Assistant Engineer on deserving officers.

—A Brahmin boy was excommunicated the other day at Ahmedabad for the offence of having in his possession some cigars of European manufacture.

—A Central News telegram from Sr. Petersburg, dated May 25, states:—Despatches received here report that fighting has taken place between the Persians and the Kurds. The latter attacked and pillaged the territory of Sinasakis, in the government of Aderbeidschan. The Persian troops captured the Kurdish chief, Chalikat Schadiak, who was formerly a Persian subject.

—The *Tuam News* writes as follows from the quarter where the property of Mr. Burke, the victim who was murdered in Phœnix Park, lies:—"He possesed an extensive property in this counry, chiefly at Knocknagar and Lekid, and during the past three years of distress, in addition to allowing liberal abatements in moderate rents, which were never raised, he provided for every man upon his estate work during these seasons of want, and this at high wages. In consequence his death is as deeply felt as it is deservedly deplored by these honest, attached, and grateful people. In one particular instance an old illiterate and poor man upon the estate, suffering from threatened blindness, was brought up to Dublin, placed by Mr. Burke under the best medical care, maintained there, and sent back free of expense, happily cured of his visual defect; and while under treatment three times a week during his protracted recovery did the man burdened with the cares of administration find time to visit this aged dependent upon his noble charity. We could enumerate numerous other cases where the true nobility of the murdered man was displayed, but we pen these few lines in order that while this memory of his pubilc actions is fresh in the public mind, these cases of unostentatious benevolence may also be known to the public.

—*Times of India*; Simla, 12: Showell, one of the defendants in the Commissariat fraud cases, who has been for the past eight months awaiting his trial, during which time he was under his personal recognizances to appear for trial when called upon, was arrested late last by a native inspector of police. He appeared this morning before the Deputy Commissioner of Simla. The arrest was made on a telegram from Rawulpindi where the defendant is advised his trial will take on the 21st June. The defendant applied under sections 74 and 76 of the Code for copies of the telegram and warrant. These were in the first place refused, but were subsequently furnished. The defendant was then committed to jail here, pending his transfer to Rawulpindi.

—*Bombay Gazette*: A few weeks ago the Port Trustees decided to try the electric light at the Prince's Dock for two months by way of an experiment. In accordance with this arrangement the Dock was last evening illuminated by 16 arc lamps each of 2,000 candle power, the light being supplied by the Eastern Electric Light and Power Company, who are doing their best, not without success; to bring the electric light into pretty general use in this country. The engine produciug the electrcity and the dynamo were at work in the company's Bay: consequently the distance Factory Modv is about 4½ miles.

Wednesday, June 14.

—*Bombay Gazette*; London: This Egyption question is one which would never have risen to the dignity of a problem, had England and France interfered as strongly on the Khedive's side last September, when the first mutiny of Arabi Bey occurred, as they are now doing; that is, had they then insisted that Arabi should be cashiered and banished from Egypt. The opportunity was allowed to pass, and naturally the difficulty broke out later on in an aggravated form. Now that the French and English fleets have sent detachments to Alexandria, the Khedive is encouraged to stand firm, and if the corps of Turkish troops so often spoken of were at once sent to Cairo, Arabi would collapse like a rotten pumpkin at a resolute blow. All this being perfectly clear to everybody, and indeed admitted by English Ministers themselves, what do the latter propose? Acting up to their opinions? By no means. Success being certain in two steps, they prefer taking only one, and "compromising" matters. The brilliant idea has occurred to them that it would be well to spare Arabi's feelings by saying that the war vessels had gone to Alexandria to protect Europeans, and for no other purpose whatever; and next, that it is advisable that that illiterate Nubian should not be made to feel that he yields to superior force, but that he should be coaxed and bribed into leaving Egypt.

—The Paris correspondent of the *Pall Mall* recently heard the views of M. de Lesseps about Egypt. He thinks the Egyptians are well qualified to govern themselves. The Copts are very intelligent, and would be progressive if they had fair play. They form an excellent material for a governing class. There is no country in which there is so little need of a public executioner as Egypt. Because the Egyptian is gentle, it does not follow that he requires a Turkish or other foreign master. From a Christian point of view his meekness should be a title to citizenship. M. de Lesseps regards the Egyptian fellah as superior to the French peasant in thrift and fertility of money-making resource.

—A letter from Raipur to an up-country paper states that Mr. Berry has had a brush with a body of the insurgent Khonds and seized a number of their principal leaders, ten of whom—men who were proved to have been concerned in the recent wholesale murders—have been hanged.

—Of 1,785 fires which occurred in New York in 1881 there were only four fires caused by electricity, against 33 occasioned by gas. Much more dangerous than either gas or electricity was the common kerosene lamp—the destructive agent which laid Chicago in ashes. One hundred and twenty-seven fires were attributable to this cause in New York last year.

—*Times of India*: It is difficult to exaggerate the importance to India of the information received on Monday as to the enlistment of 47,000 Turcomans in the Russian army at Askabad. It is only a few months since the English Government were placidly assured that the Russians had no thought of permanently esta-

blishing themselvs at Askabad, and not three years since they violently disdained any idea of occupying the Tekke Turcoman country. Yet they are now quietly establishing an important base for new operations on the very borders of Afghanistan. The enlistment of a Turcoman army, which would be of importance at any time, is rendered doubly important by the death of General Kaufmann, as it affords a fair index to the plans of his energetic successor, General Skobeleff. It is now possible, as the *Saturday Review* points out, for "a Russian Governor of Turkestan to do more harm to England by organizing and arranging what England has let his predecessor seize, than by trying a dangerous step in this organization is of course the formation of a local army.

—The promoters of the movement to translate the National Anthem into fourteen Eastern languages for use in India are very sanguine of success. The first of the translations (the Hindustani) was recently heard and approved by about 200 of the best judges.

The above notice meets eye. The translation of the National Anthem into the Marathi was effected long ago: it will probably be found in many other vernaculars.

—*Indian Witness*: The Swedish Mission at Saugor, in the Central Provinces, has suffered a sad bereavement in the death of Mrs. Danielson, the excellent wife of the Rev. A. G. Danielsson, of that station. Her death occurred early in the morning of the 4th inst., and her end was peace. Before her death, she had a bright vision of the glory in which she now dwells, and was assured of her eternal safety. We tender our bereaved brother our sincere sympathy in his sorrow.

—Same: On Wednesday evening Wellington Square contained five audiences, all listening to the most divers preaching. The Mahomedans led the way with the largest audience, while two Hindustani Christians spoke on the opposite side of the Square, two Episcopal Methodists in the centre, a Brahmo in the rear, and an *atheist* near by. The rains will probably put a stop to this preaching in a few days, and even if the rains hold off it is not likely that the zeal of some of the parties engaged will hold out very long.

Thursday, June 15.

—Bishop Morris, of the M. E. church, United States, says: "In my opinion, we shall need a resident missionary bishop in each of the following mission fields: Western Europe, India, China and South America—Liberia being already supplied. In support of this opinion, which I have long entertained, I here suggest a few brief reason:

1. "Economy. To send out a bishop from the United States to visit any one of our foreign mission fields and bring him home would probably cost as much money as would support a resident bishop in the same field for one year, besides the loss of time and risk of life, going and returning.

2. "There is frequently need of episcopal authority on the spot and that need is increasing every year, as the work extends and agencies multiply."

—*Bombay Gazette*; Hydrabad, 11: During Sir Salar Jung's absence at Simla the other day the Nizam's uncle, Hisamoodeen Padshah, was guilty of a breach of the peace, for which he is now undergoing a little salutary confinement in the fort of Golcondah, a few miles from the city. It appears that he had some disagreement with an official named Mahomed Ali Khan, who disburses the salaries of the State mansabdars or pensioners. The disagreement arose about the sale of a jaghir by Hisamoodeen to a second person. The title deeds of the jaghir were, I believe, withheld by the head of the Mansab Department, as some of the creditors of the vendor had preferred claims against his estate. Hisamoodeen requested and entreated their restoration, but finding this method of no avail, he committed the great blunder of resorting to force. One day, while the chief of the Mansab Department was proceeding through the streets, his palkie was surrounded by a gang of men, and he was made prisoner and marched off to Hisamoodeen's house. After some discussion matters were arranged by the Kotwal of the city, and on the payment of a sum of money, Mohomed Ali Khan was released. As soon as Sir Salar Jung returned from Simla, the matter was inquired into, and orders were issued for the arrest of Hisamoodeen. Being closely connected with the reigning family, and presumably under the belief that the Minister would not press for his arrest, he declined to surrender. In this, he was mistaken. The Minister had determined to make an example of him, and issued fresh orders for his capture. Hisamoodeen shut himself up, and told his retainers to fire upon any person attempting to effect an entrance into his residence. A party of the Minister's Arabs, to whom his capture was entrusted, scaled the gates, and were at once fired upon by the beseiged. The Arabs returned the fire, and shot two of their opponents dead, and so severely wounded another that he died the next day. A brief hand-to-hand conflict then appears to have taken place, in which several of the combatants on both sides received slight wounds. The affair ended by Hisamoodeen's men taking flight, leaving their master a prisoner in the hands of the Minister's people. A day or two after this occurrence he was sent to Golcondah as a State prisoner.

—Same: The heavy rains have caused considerable damage to the harbour works at Marmagao. Many of the buildings newly constructed by the Railway Company have come down, and a portion of the materials brought from Europe has either been washed away, or buried beneath the rains. All the officials have returned to Pangim.

—It is calculated that about two million tons of sugar are produced in India annually.

—The Str. *Thibet*, with English mails, left Aden for Bombay Tuesday, 10 p. m.

—Speaking of the Bill to legalize marriage with a deceased wife's sister, the *Times of India* says: In the present House there is supposed to be a majority of 250 members in its favour, and it has won for certain reasons, real or assumed, the influential support of the Royal Family. In spite of all this, ecclesiastical influence is still so strong in England, that no government cares to make it a party question. The bishops and the High Church clergy the very party who decline to acknowledge the validity of the divorce laws, have followed the lead of their Catholic brethren and declared themselves against it. Their influence in the House of Lords is still powerful, and for this reason it has been lately agreed that the battle should be fought there, the assent of the House of Commons being taken for granted. When the proposal was brought before the House of Lords for the first time only sixteen peers ventured to vote in its favour. But in 1880, when the Prince of Wales and the Duke of Edinburgh both spoke on behalf of the Bill, that small number increased to ninety. Fresh efforts have been made this year, and as many as one hundred and twenty-eight peers pronounced in favour of the Bill which was, however, again rejected—by a majority of four. It seems certain, then, that with this progressive rate of support the Bill will next year pass into law.

—Same: The committee of management of the Volunteer Fete seem to have been peculiarly unfortunate in their venture. Not only had they to postpone the affair twice on account of the inclement weather, but when the fete was held on Tuesday evening in the Town Hall, the gas, owing to some unforeseen cause, refused to light, and the visitors had to spend the greater part of the evening in grouping about in the dark. Afew candles and a solitary gas jet here and there gave out a feeble light which just served to prevent people from cannoning against each other in the croweded hall.

—Same; Ahmednuggur: Two soldiers of the Rifle Brigade who were out shooting, were followed by villagers and charged with shooting a man and a woman,, near the village of Nagar Davela, about two miles from cantonments. As usual, there are several versions of this unfortunate affair, the most probable being that, one of the soldiers in shooting a bird, accidentally wounded in the chest, a woman who was behind it. This, of course, led to a commotion, and induced an excited old man to interfere by attempting to seize the soldier to blame, who fearing reprisals, shot him in the right leg. As shot only was used in both cases, neither of the wounded are in any danger though badly hurt.

—*Indian Baptist*: Our brethren W. R. James and Edwards have conducted a very interesting series of meetings at Dacca in English to the educated natives. Several hundreds collected on the *bund* every evening for a week, and listened to the preaching of the gospel. English is daily growing in importance as one of the "vernaculars" of India for evangelistic work.

These same two brethren sell in Calcutta a large number of Bengali gospels, sometimes more than a hundred a day. Some of the purchasers had bought copies of Job, but they brought them back for exchange, saying, "We do not know who Job was and do not care to read about him, we want the Life of Christ."

—At a recent meeting Miss Weston, the founder of the National Temperance League in the Navy, stated that it is only ten years since her work commenced, yet out of 57,000 officers, bluejackets, marines and boys, at least one-sexth are total abstainers, and there are 1,000 active workers. This is a remarkable and very pleasing change from the character and habits of the traditional "Jack."

—We stated recently that Mr. Freiday, Missionary at Bhamo, Upper Burmah, had recived applications for baptism from seven persons of Ka-Khyen tribe. We learn that these have been baptized and the first church formed among this new people.

—Rev. D. Downie, of the American Baptist Telugu Mission at Nellore, after over eight years' service at that station, sailed from Madras, with his family, April 24th, for a period of rest and recuperation in America.

The Rev. G. N. Thomssen from America has lately joined the above Mission.

—A correspondent of the *Indian Chr. Herald*, speaking of the Ch. Missionary Society's Church Council in the Punjaub, says: Amongst the members of the Church Council there is one thing remarkably striking which cannot but attract the attention of the most unthinking of the readers of its report. There are two persons amongst the delegates, Messrs. G. Lewis and Maya Dass, the first for Amritsar and the second for Clarkabad. We offer our most cordial thanks to the liberal views of the members of the Amritsar and Clarkabad Churches, to depute Presbyterians to represent them in the Church Council. Mr. G. Lewis, and elder of a Presbyterian Church, was allowed to preach from the Pulpit of one of the Episcopal Chuaches in the Punjab. Let us not say all, lest our ritualistic shepherds feel horror-stricken at the recital of it.

It is the usage in America for the different denominations to send fraternal delegates to each other's Councils and General Assemblies.

Friday, June 16.

—*Bombay Gazette*: The only reasonable inference to be drawn from the presence of the Khedive and Dervish Pasha at Alexandria is that we are on the eve of witnessing civil war. There are now to all intents and purposes two Governments in Egypt—one at Alexandria represented by the Khedive acting under the ægis of the British and French fleets, and another at Cairo represented by Arabi Pasha, and supported by the military

forces of the country. It was clearly not simply to look after the rioters that Tewfik and the Turkish Commissioner went over to Alexandria; and the suspicion that their real purpose was to escape from the power of Arabi and his military supporters is confirmed by their joint request for 18,000 Turkish troops to be sent to their assistance. For what purpose are these troops summoned? If the Khedive and his formidable Minister are acting in unison, there is no necessity to augment the considerable army which Egypt possesses. There is no enemy, since the Powers refuse to occupy the country—that is, no enemy but the Egyptian soldiery and their dictatorial commander. Not only, however, have the Khedive and Borvish Pasha gone to Alexandria, but the foreign Consuls-General have followed them, the European Control have closed their offices, and a general exodus of Europeans is taking place

— Fall of rain, to date, Fort, 28 inches.

—Messrs. Kemp and Co. are to become a Std. Liability Company.

—Mr. Solomon David Sassoon to be an Additioual Member of the Council of the Governor of Bombay for making laws and regulations.

—Deaths last week, 348.

—Bhimjee Kairaz and Pandorung Hurichund have been sentenced to a year's imprisonment for trumping up a charge of causing abortion against a Hindu widow with a view of extorting money.

—At the meeting of the Bombay Legislative Council to be held next week, Mr. Ashurner will move the first reading of the Bombay Abkari Amendment Act, the object of which is to check the illicit distillation of spirits, now said to be very common in some parts of this presidency, by regulating and prohibiting the traffic in mhowra flower. It is urged that the present open sale of the mhowra is not only prejudicial to the revenue, but to the morals of the people of the collectorates where the practice obtains.

—An extraordinary ceremony recently performed at Burslem by the Bishop of Lichfield has attracted some notice at home. A poor fellow committed suicide in the churchyard by hanging himself over his wife's grave, and the burial-ground being thus "polluted," the bishop solemnly reconsecrated the place.

—The Roman Catholic Bishops at a meeting recently held in London decided to instruct the clergy that they are bound not to encourage or *permit* Catholics to reside at the national universities for the purpose of education.

—The Guion steamer Alaska has recently made the passage from Queenstown to Sandy Hook in seven days, four hours, and forty-two minutes—the shortest time recorded. This is two days and ten minutes less than the former outward journey, and it seems she went 107 knots out of her course to avoid the ice. The runs were on the seven days—428, 408, 419, 403, 423, 410, and 331 knots. In calculating the passage of American liners it must be remembered that the outward passage is always the longer on account of the force of the Gulf stream during three days of the passage. The chief point of this run is the fact of the steady steaming. It is said that no steamer on the Alantic has before run an average of 410 knots in each twenty-four hours of seven consecutive days.

This is at the rate of 16 miles an hour.

—*Subodh Patrika*: Professor Mahadev Moreshwar Kunte sends us the following with reference to our notice of his recent address at the Poona Prarthana Samaj:—

"Your remarks against me are based on misrepresentation. There is no sudden change in my opinions. About five years ago I discovered that there was a strong tendency towards dogmatism in some members of the Prarthana Samaja. On this I declined persistently to address the Prarthana Samaja of Poona from its platform. Notwithstanding this they *asked* me this year to speak to them. The consequence was I spoke. My subject was "what is civilization." The definition I gave was—progressive, varied, organised activity adapted to the environment. I illustrated this from different points of view. Rao Bahadur Mahadeo Govind Ranade, after the lecture was over, publicly declared that he generally agreed with me. He also declared at a meeting in the Town Hall of Poona that he recognizes the Veda as the basis. My belief is that those that worship idols at Trimbakeshwar and condemn idolatory in the Prarthana Samaj, really endanger public morality. I have never worshipped any idol for years. I lay these facts before you in response to the challenge you have given me."

We publish the above in justice to Mr. Kunte, but we need hardly say that the true response to our remarks would be a publication of the address or at least a substance of what he really said and meant. For ourselves we must explain that judging from the accounts we have received from different sources, the drift of Mr. Kunte's address was distinctly antagonistic to the theistic movement and therefore as said above the best reply he can give to all adverse comment would be the publication of what he said.

Selections.

THE WAR CONGRESS: WHAT I SAW OF IT.

Approaching, on Sunday afternoon, the hall I was attracted in the distance by an immense flag, red and blue, waving over the building. Turning the corner, I found before me a huge building, by no means handsome, having blazoned on its frontal the words, Salvation Army Congress Hall." I was a few minutes late, and as I entered by a door in rear of the platform the spectacle (the proceedings having commenced)was one that will not easily be forgotten. Between five and six thousand persons were assembled, and at the moment were singing one of their choruses, accompanying the singing with "a wave;" *i.e.*, almost every person in the building was waving in the air his or her pocket-handkerchief, beating, in this, time to the chorus. The effect was indescribable, and the din deafening, accompanied as the waving was by lusty singing, led by a brass and string band and a large drum, and vigorous stamping of the feet in all parts of the hall.

At the close of this chorus, a portion was read by Mr. Bramwell Booth from Isa. xl., accompanied by a running commentary of a very personal and practical, if unconventional, character. The injunction, for example, in verse 9, to "lift up thy voice with strength: lift it up, be not afraid," was promptly and literally acted upon in a shout astonishing for fervour and vigour. Another chorus followed beginning "Saints of God, lift up your voices, praise ye the Lord."

The way in which this chorus was made to echo and reecho was something wonderful. Again and again the leader would say, "Let's have it again;" and so it would go on amid waving of handkerchiefs, stamping of feet, and dancing— (I don't know another word to describe it, literally it seemed jumping, springing from the very exuberance of jubilation).

MRS. BOOTH ON SALVATION.

The address which followed was to my mind the most telling, forceful, and spritual episode of the whole four days' proceedings. The speaker was Mrs. Booth, and, however one might differ as to points of doctrine or expository interpretation, none could mistake the intense yearning for souls which seemed to thrill in every sentence. Basing her remarks on three texts, Isa. xl 5, Isa. lii. 10, and Acts xiii. 47, Mrs. Booth insisted, in opening, that these things *are now* to be fulfilled, and proceeded to ask, What salvation really means? It means a personal, individual thing, it means deliverence from condemnation and from sin, a present and complete salvation. More than we could have wished, the speaker emphasized the point of full sanctification, *i.e.*, absolute salvation from all sin. Her remarks however, on the rectitude and right doing, which in every-day life should mark the Christian, were most truthful and searching. Religion, she said, should tell on the yard measure, scales, and measuring pots; upright dealing in business matters should characterize the followers of Christ. The *source* of this salvation, she well and clearly showed, was alone in the merits and work of the Lord Jesus Christ. Many thought that too much was made, by the Army, than God makes of it. He uses, and He always has used, human instruments to spread a knowledge of salvation, but we have no expectation or hope of salvation to any soul apart from Jesus Christ. and that which He by His Spirit works in us. We rest on what He has done *for* us, and on what He is doing *in* us.

But now came the question of the *extent* of this salvation. It will be observed that all the texts chosen have a world-wide application; and this, Mrs. Booth maintained—notwithstanding, as she said, the theologians—meant that the Gospel of salvation, as preached by the Army, is intended to reach the whole human race; to which believing Christians are commanded to lift up their voice and cry, "Behold your God." Without dogmatically denying the truth of a personal return of our Lord and Saviour Jesus Christ, the speaker was inclined to dismiss this blessed hope of the Church as a mere theory, resting her hope of the regeneration of the world on the spread of the Gospel by earnest soldiers of the cross. In conclusion, the speaker, in passages thrilling with emotion and eloquence, besought her hearers to be up and doing. "We will do it, or die in the attempt. We will make the news of salvation known, though they fill all the gaols in England with our members."

It will be well understood that this address, of which this is the merest hint, was vocally and vigorously accompanied by a continuous rattle of ejaculations, interjections, and responses of all sorts and kinds.

And now came a most pressing appeal for money, by the leader, followed by another enthusiastic chorus, which to my unaccustomed ears broke strangely on the train of thought induced by the address just delivered. After a brief prayer the afternoon proceedings terminated.

THE MEMBERS.

During the interval I had opportunity of mingling with the members, and as I endeavoured to do so at various times, and came into personal contact and conversation with quite a number, it is but right that I should record that in all cases I was struck by the simple, straightforward, and apparently genuine Christianity of all with whom I had intercourse. Putting aside for the moment the claim to something they call "the blessing" or "full sanctification," and which they describe as living actually without sin, a claim based on mistaken or erroneous teaching, I found them otherwise men whose honesty of purpose, evident sincerity, and love of the Saviour I could not but admire. Some of these, and one in particular, had been saved from an exceedingly drunken, vicious, and sinful life, and today are found in Christian society, uniting in the praise of God, and working heart and soul to save others from the pit in which they were once sunk. At the same time I learned a good deal about ranks, organization, badges, regulations, &c., which would not greatly interest my readers.

A "DEMONSTRATION."

Noisy, however, as the afternoon meeting seemed, the evening "grand salvation demonstration" was still more so. The vast hall was literally packed, two overflow meetings were held, and still hundreds, it was stated, were

turned away at the doors. The proceedings began by the singing of a chorus, repeated with variations time after time. "Why," asked the General, "do we sing the chorus refrains so many times? For two reasons. First, because we've got them in our hearts, and can't help it. Second, because we mean to sing them into your hearts." The refrain in this instance was "I love Jesus," and was given over and over and over again, with "fixed bayonets," *i.e.*, all who could sing it in truth were asked to do so with their right hand raised. The forest of hands held up in obedience to this request was bewildering enough. A season was now spent in prayer by one and other, male and female. The [illegible] responses were perplexing. Then came a duet by two of the Misses Booth, with the chorus, which amid tremendous enthusiasm rang though the hall over and over again—

I know I'm weak and sinful,
It comes to me more and more;
But when the dear Saviour hath bid me come in,
I'll enter the open door.

"The General" read a portion from Jer xiii., with comments of a rather extraordinary nature, and then followed the collection—evidently regarded as a most important part of the proceedings.

The simple testimony of two Gipsies and a middle-aged widow came now as a very touching and pointed appeal to the unsaved. Whatever I may question in these meetings, it certainly is not the testimony, which, while hearty, seems humble, and must carry great weight in the minds of those leading a life similar to that described by the untaught but fervent speakers.

THE "PENITENT FORM."

Now came the closing scene, the "penitent form," which I describe but do not defend. Space is cleared, the unsaved are begged to come forward, and the "soldiers" throughout the hall use all their efforts to induce strangers to come forward, while the leader of the meeting implores, beseeches, and almost threatens those who do not. By and by one or two come, amid tremendous shouting. The ice once broken, others come, some evidently of the lower classes, but many well-to-do and respectable looking. In due time eighty-four penitents are kneeling on the platform. Various members of the Army are prying aloud in the most exciting manner, while by each penitent kneels an "officer," seeking to point the individual to salvation. Meanwhile the enthusiasm through the hall is tumultuous and overpowering in its din and confusion, and by and by, when it is announced that the majority have found peace, and when two of the penitents utter a few words of confession of peace, the excitement reaches an indescribable pitch, culminating in a "Salvation dance," two of the officers prominently leading off, while in many parts of the building members are laying hold of one another, springing into the air, and jumping about in the most extraordinary manner. Expressed though it is in such a strangely excited way, the whole seems to be a literal application of the words "leaping for joy," that souls should be saved. Such is the scene at the Salvation demonstration as I saw it, and I do not think it by any means overdrawn.

A "FREE AND EASY."

On Monday night I was again in the midst of these extraordinary proceedings. I failed to arrive at any conclusion as to any definite religious purpose in the meeting beyond that of the expression of joy. It was neither a prayer meeting (or "knee drill"), a "holiness meeting," nor a "salvation demonstration," but what is, I believe, termed in the Army a "free and easy." The most salient point of the whole was the collection, for the fact that over £500 were subscribed that night by "officers" and "soldiers" towards the cost of the hall, out of their limited means, and in addition to their local expenses, which are heavy, speaks volumes for the intense enthusiasm and earnestness of purpose by which they are animated. Earl Cairns was present during the evening: what he thought of the whole did not transpire, but will probably appear by and by.

After an introductory address by the "General," we had testimony from "captains" stationed in Wales, Scotland, Ireland, America, and France, while we heard of progress in Australia, and of invitations to Spain, India, China, and other parts of the world. A young lady "captain" from Paris spoke with a touching eloquence and purpose, one of the Scotch "captains," also a female, thrilled evey heart as she told how God had picked her out of the gutter of sin, while a Welsh female "captain," speaking of her work amongst the Welsh miners, and answering some reviler, said, "An ignorant and illiterate woman! ay, that indeed I am; yet the Lord has done this through me." Another point of interest was the exhibition of the "captain" of those "dangerous and desperate characters" who were sent to Winchester gaol for singing in the streets. He didn't seem dangerous, but he did seem enthusiastic, and appeared to glory in his sufferings. The reading of a telling letter from Miss Catherine Booth, in Paris, resulted in an enthusiastic scene.

Interesting, however, as all these were to me, nothing seemed to stir the very soul of the audience and awaken unbounded enthusiasm like the choruses, as, far example, when sailor Fielder sang "I was a slave for many years," to the tune of "Champagne Charlie," the refrain, "Oh, bless His name, He set me free," was shouted with waving of arms and handkerchiefs, dancing and swaying, the din of brass bands and of guitars, tambourines, bones, &c., in every part of the hall. All seem to be free to bring any instrument they choose and join in these choruses, with an effect almost appalling in its din.

During the evening a remarkable scene occurred when Colonel (a real military colonel, who has seen service in the Crimea) and Mrs. Pepper presented their baby to be dedicated to the service of the Lord in connection with the Army. Mrs. Pepper's, as well as her husband's, words were very touching, and illustrated the intense force of the earnestness which is swaying the Army; for, although its chief triumphs are won among the poor, it numbers many of the upper classes in the ranks both of its active members and of its sympathizers. This fact must be noted in any consideration of its methods, and principles.

The collection was again an outstanding feature of the proceedings, and every effort was made by appealing to emotion, a spirit of friendly rivalry between "corps," and "officers," and other means to raise the £1,100 still wanted to complete the cost of the hall. How far this was successful I know not, but from what I saw I should judge the result was little, if at all, short of the sum required. With a chorus of tremendous energy, and amid the din and crash of drum and brass instruments and singing of many voices, the stamping of thousands of feet, the waving of banners, and all the other accompaniments of a full Salvation Army chorus, the proceedings of the meeting were brought to a close.

FACTS TO BE NOTED.

Thus have I endeavoured to present a picture of what I saw and heard. A few facts remain to be noted for consideration. The movement is in every sense popular, and no means are neglected to make it so. The words of the songs (they seem to avoid the word "hymn") are not poetry, but they have a "go" in them; the tunes are mostly of the music hall order; the language used by the speakers is the every-day language of the common people, and the utmost freedom seems to prevail as to responses, gestures, and shouting, though at times these seemed strangely inappropriate. It was more than hinted that a determined effort is now to be made to move London, but in the provinces an "enormous success" has been won. About 2,000 converts are said to be "made" per day; in Bristol, one "corps" has 1,000 members, in some Yorkshire towns the Army seems to be sweeping all before it. And, whatever else may be said, the result of joining the Army is happy homes, abstinence from strong drink, the profession of Christ, and activity in bringing others to the same condition. Another fact is, the Army appears to be influencing, in varied degree, rich and poor, educated and illiterate; and both these classes are united in the intense and passionate enthusiasm, devotion, energy, zeal, and self-sacrificing liberality which I have seen displayed. Whence comes all this? What is its spring? Whither does it tend? How may the Army be utilized, if at all, in advancing the welfare of the Church of Christ? A task which the leaders of the Army by no means seem to covet. They appear to want to make the people soldiers of the Army and keep them there. The thousands of souls actually won from sin, vice, intemperance, and crime speak loudly and clearly on behalf of the Army. What, then, shall we say unto these things?

—(*Word and Work.*) PEARL FISHER.

TRUST IN GOD.

BE sure you are in the path of duty. And if perils and trials come, strength to bear them will come also. Thrust in God, and fear not. Our fears often create dangers which have no existence except in our own fancies, magnify difficulties which are real; weaken our strength and cast discredit on the faithfulness of God. "I shall now perish one day by the hand of Saul," said David, but he never did He lived to a good old age, and died in peace and honor. Peter was in no danger when he denied his Lord with cursing, and yet his fears had led him to other conclusions. The lions which Bunyan's pilgrim feared were found to be chained and harmless. Thus is it often. The heart is seized with apprehensiveness as to a peril which may be real or purely imaginary, and its spiritual vision is obscured, the mind is filled with alarm, and the ligaments of ite power are cut. The remedy for fear is faith in God. Abide and walk in the way of His commandments, stay the mind on Him, and then with every temptation there will be a way of escape, with every duty, however hard, and every danger however great, grace will be given according to our need. Trust in God brings peace, strength and victory.—*Methodist Recorder.*

I ought to quote one statement more. Miss Anstey writes:—"It is cause for heartfelt gratitude that the Lord should have sent brother Jacobs to take the superintendence of the spiritual work here. He is doing a grand and thorough work. He sees how many begin the spiritual life well, yet become lukewarm and go back. His cry is, Onward! his standard, God's standard of purity and holiness." This refers to the work in the distric.—(*Christian.*)

L. R. V.

MISS ANYSTY'S INDIAN ORPHANAGE.

YOU were good enough to insert a short statement on the trials and the need of Miss Anstey in your issue of the 11th inst. I have since received additional particulars, from which I make the following extracts, and trust you may have space to publish them:—

"Heb. iii. 17, 18,—so it has been with us. Praise be to the Lord! I seems as if my

heart would break if called by the Lord to go forth and leave the orphans in the keeping of others, but I am fully persuaded He will enable me to say, 'Blessed be the name of the Lord.' A crisis is at hand. The paddy crop is only grass, no grain. Paddy land, purchased by the late superintendent for 350 rupees, which he declared would yield two crops each year, and one crop would recover the purchase money, has been found to yield not more than fifty instead of from 300 to 450 rupees. The raggi crop suffered sadly; and the potato crop may yield its seed, and that is all. Though there is a deficiency of more than 5000 rupees in acounts for 1881, there is no debt. We need helpers as well as help. I have asked no one but the Lord for help in carrying on his work, and as long as I live I shall labour in this line of faith. All I have is the Lord's, consecrated to Him."

So much from Miss Anstey. What I feel is, that the Lord's people ought to know the facts, and on my own responsibility I seek to inform them. This done, the issue is still left with the Master. That the work is not in vain will be realized from the following glimpse within the Orphanage.

"Blind Samuel went into Miss Anstey's room, and sat down with tears in his eyes. She having passed into another room, his little voice was heard pleading with Jesus not to let her go. In the afternoon, he asked Miss Anstey about Job, and then said, 'God did so to try and test him. Mother, God is trying you; you must trust Him.' Another little girl overheard others talking of the needs, and told them to pray that God would send supplies, and 'make mother's heart glad.' When asked how she knew her heart was sad, she replied, 'I saw it in her face in service yesterday.' Many of the little ones have asked to be allowed to fast and pray."

THE ALTAR.

BY REV. DR. HORATIUS BONAR.

"*We have an altar*" (*Heb. xiii.* 10.)

THE cross is our altar. There the great Burnt-offering was laid and burnt and accepted for us. By the altar we stand, finding in it everything that suits the sinner's case and meets the sinner's fears

I. *There I see God in Christ reconciling the world unto Himself.*—The "altar" was the place of reconciliation for Israel; the cross is the place of reconciliation for us. There we see everything needed for its accomplishment there finished and exhibited. "Reconciliation" is the inscription on the cross.

II. *There I see God meeting man in love.*—At the cross Heaven touches earth, and God out of Heaven embraces man. There is but one meeting-place for the sinner. Man thinks there are many such; God tells him there is but one. Man's varied systems of religion, his self-devised rites, his well-prepared forms of religion, are his meeting-places—substitutes for the one God-appointed meeting-place. But all in vain. "Meet me at the cross" is God's message of love. Nowhere else is there grace or peace.

III. *There I see the forgiveness of sins for the guiltiest.*—The inscription on our altar may be said to be, "Forgiving iniquity, transgression, and sin." No amount of sin, and no kind of sin, is excluded from this mighty pardon. It is a pardon worthy of the altar; worthy of Him who has set up the altar; worthy of the Divine Sacrifice that has been presented there "once for all."

IV. *There I see the only place of safety for the sinner.*—Wrath is everywhere else; perfect security is there. The "consuming fire," descends on the altar, and is their consumed—there expended and exhausted; so that all who stand around that altar are absolutely and for ever safe. "Salvation to the utmost" is the world-wide proclamation issuing from the four horns of that altar.

V. *There I see the Divine welcome for the sinner.*—It comes from God Himself; and it is given with His whole heart and whole soul. It is no half-hearted welcome, but earnest and true. Sons of men, God bids you welcome! He has no pleasure in your banishment or condemnation. "Draw near" is His gracious message; why stand aloof?

VI. *There I see life in death.*—It is death that the altar represents, but He also, for the cross is the death of the Substitute; and therefore the meaning of the altar is LIFE; life out of death, life through Him who "poured out His soul unto death," because He was bearing the sins of many, and thus making everlasting life a free, a sure, a righteous gift to the guiltiest of Adam's race.

VII. *There I see all things ready for the sinner's acceptance.*—The ransom is there, the purchase-money is there, the things needed by a sinner are all there; and God says, "Take." They are all to be had for the taking. No merit, no money, no work: all is free. He that believeth enters on the possession of all. To believe is to take. "He that believeth HATH everlasting life." Simple believing puts me in immediate possession of all the fulness of the Christ of God. My acceptance of God's provision for the guilty makes me an accepted man.

CARD PLAYING.

THE practice of card playing has ruined millions. These delusive instruments of pleasure were first invented under the reign of Charles VI. of France, for the purpose of amusing the king during the sickness which terminated his life. It would have been a great mercy to mankind had his majesty been allowed to die in peace without this invention. The time spent in this unmanly and often soul-polluting practice one would think no professed Christian could spare from his closet devotions, say nothing of its effects upon his spiritual life. Many a professed Christian finds time for this indulgence who has no time for private prayer. When Mr. Locke, the philosopher, was introduced by Lord Shaftsbury to the Duke of Buckingham and Lord Halifax, instead of entering into conversation with Mr. Locke on some literary topic, as one would have supposed, the three noblemen turned their attention to pleasure, and sat down to a game of cards. The philosopher, after looking on for a time, took out his pocket memorandum and commenced writing. One of the company, observing this, took the liberty of asking him what he was writing. "My lord," said Mr. Locke, "I am endeavoring, as far as possible, to profit by my present situation; for, having waited with impatience for the honor of being in company with the greatest geniuses of the age, I thought I could do nothing better than to write down your conversation; and, indeed, I have set down the substance of what you have said for this hour or two."

This well-timed and well-deserved sarcastic remark had its desired effect, and the noblemen, fully sensible of the appropriateness of the rebuke, immediately suspended their play, and engaged in conversation more in keeping with the dignity of their characters.

Mr. Addison, the poet, once said: "I think it very wonderful to see persons of the best sense passing away a dozen hours together in shuffling and dividing a pack of cards, with no other conversation but what is made up of a few game phrases, and no other ideas but those of black and red spots, ranged together in different figures. Would not a man laugh to hear any one of this species complaining that life is short?" And yet, many, very many members of all the churches find time for these wicked amusements. How much such persons need holiness of heart. Such an experience would lead them to use time to better advantage, and save the church from a membership which is a reproach to the Christian name.—(*Adv. of Holiness.*)

Miscellany.

—*Communicated:*

Seven people saved by a smile! A clergyman passed by a window on his way to Church. A baby was being dandled there, and he smiled at the baby, and the baby at him. Another once more he smiled. Soon bady was taken to the window at the hour when he usually passed. They did not know who the gentleman was; but one day two of the older children followed to see where he went on a Sunday. They followed him to Church, and as he preached in a winning way, they told their father and mother, who felt interest enough in their baby's friend to wish to go. Thus in a short time a godless family that had previously neglected the worship of God was brought to the Saviour because the minister smiled at the baby.

I never heard of any body getting to Heaven through frowning at the baby or at any one else.

Certain wonderfully good persons go through the world as if they were commissioned to impress every body with the awful solemnity of religion: they resemble a winter's night without a moon, nobody seems attracted nor even impressed by them except in the dir ection of dislike.

I saw a life buoy the other day covered with luminous paint. How bright it seemed, how suitable to be cast upon the dark sea to help a drowning man. An ordinary life-buoy he would never see, but this is so bright and luminous that a man must see it. Give me a soul winner bright with holy joy, for he will be seen by the sorrowing soul, and his help will be excepted. Cover your lives with the luminous paint of cheerfulness, compounded of joy and peace throngh believing. Smile Christ into mourners' hearts by God's grace. It can be done if the Holy Spirit will only give you a lesson.

—M. Renan, quoted in *London* Quarterly April:

Christ Supreme.—It is beyond all doubt that, whatever may be the religious future of humanity, the place of Jesus in it will be immense. He was the Founder of Christianity, and Christianity remains ever the bed of the great religious wave of mankfnd. Affluents from all the opposite points of the horizon are mingled in it. In this blending of waters, no source can any longer say, "This is my river." But let us not forget the primitive brook of the origin, the source in the mountain, the higher terrace whence a river since become as large as the Amazon rolled once in a fold of the earth no broader than a step. The creators of Christianity occupy by the best right the first rank in the homage of humanity. These men were much inferior to us in the knowledge of the real; but they had no equals in conviction and self-sacrifice. Now it is that which lays lasting foundations. The solidity of an edifice is in the measure of the sum of virtue, that is of sacrifice, which has been laid upon the bases.

Christianity the perfect expression of the idealist's aim.—Is not the kingdom of God the perfect expression of the final aim towards which the idealist is always aspiring? The Sermon on the Mount is for ever its finished code: reciprocal love, sweetness, benevolence, disinterestedness, will be always the essential laws of the perfect life. The association of the weak is the legitimate solution of the greater part of the problems which the organization of humanity brings forward; Christianity has on this subject a lesson for all ages. The Christian martyr will be to the end of time the typical defender of the rights of conscience. The diffi-

cult and dangerous art of governing souls will be conducted on the model furnished by the first Christian doctors, if it is ever reached at all. They had secrets to be learned only in their school. There have been professors of virtue more austere and more firm, it may be; but there have never been masters to rival them in the science of happiness. The joy of souls is the great Christian art, to such an extent that civil society has been obliged to take precautions against men's being swallowed up in it. Country and family are the two great natural forms of human association. They are both necessary; but after all, they do not suffice. There must be maintained by their side an institution in which the soul receives nourishrity is organized; in which may be found spiritual masters and a director. That is called the Church. It can never be dispensed with, unless at the cost of reducing life to a desperate impoverishment, especially for women. All that is necessary is provision that the ecclesiastical society does not weaken the civil society; that it is always a free resort; that it has no temporal power to sway; that the state keeps clear of it, neither controlling nor patronising it. During two hundred years Christianity gave, in its little free assemblies, the consummate models of all this.

—*Record*; on the Greek of the Revised N. T.

When the text of the Bible is in question we should have supposed that *no* evidence could safely be overlooked. But the critical editors throw aside literally ninety-nine witnesses out of a hundred. Why? Because they say they simply repeat one another. But the fact is, they do not *repeat*, though they corroborate one another. The *Quarterly* Reviewer, who perhaps knows more about the facts from personal examination than any other living man, except, possibly, Dr. SCRIVENER, whose views are identical with his, assures us that there is not a single instance of a known MS. copied from another. Two known uncials are copies of a lost original. The same may be said of four cursives. The Reviewer makes the same kind of assertion respecting the famous B and Aleph. Their common eccentricities must betoken a common ancestry, either good or bad. These two venerable manuscripts are exalted into a "pillar and ground" of the truth" by WESTCOTT and HORT, against an overwhelming mass of testimony, which they reject on the ground of collusion. One of the most interesting parts of the article in the *Quarterly* is that which deals with this question. A leading feature of WESTCOTT and HORT's theory is a supposed Antiochian recension completed by A.D. 350, which produced the "Syrian," and by consequence the received text. Either this recension took place, or it did not. *There is no trace of it in history.* WESTCOTT and HORT ground their belief in it upon textual phænomena. The mass of authorities from this date are agreed upon the whole. Therefore, say they, the agreement must be the result of design. Against this it is urged that no such authoritative revision could possibly have taken place without leaving some distinct mark in history. But if it did not take place, what follows is remarkable. *The whole Church of* GOD *in the 4th century independently and unanimously rejected that text of the Greek Testament which modern critics are attempting to restore.* This is no vague assertion. It is a simple fact. And when we ask, On what ground are they restoring it, the only answer we can obtain is "on grounds of personal preference and taste." The scholarship and insight of the nineteenth century in England and Germany are set up against the positive knowledge of the Universal Church of the fourth, when the principal writers use Greek as their native tongue. Where we have one B and one Aleph, they must have had scores. They unhesitatingly rejected them as corrupt witnesses. Their very existence at present is probably due to their defects. If they had been thought good for anything they would have been used up centuries ago. Their text would have survived only in later uncial or cursive copies. Probably they were shelved with contempt, and thus survived.

TELEGRAPHIC NEWS.

Rome, June 8th: The funeral of General Garibadi took place to-day at Caprera, and was of a most impressive nature. Many thousands of people were present.

Constantinople, 8th: The Porte is firm in its refusal to accept the Conference, and is still of opinion that the Turkish mission despatched to Egypt will effect everything necessary for the [illegible]

Cairo, 8th: Dervish Pacha, with the other members of the Turkish Commission, arrived here to-day and met with a cordial reception. It is believed that a compromise has been proposed by Dervish Pacha.

London, 9th: Mr. Bourke, a landlord of Galway and who has practised as a barrister in India, has been shot at and killed at Adrahan. A dragoon, who was escorting him, was also killed.

Cairo, 9th: Dervish Pacha has had an interview with the Khedive, Araby Pacha, and the foreign Consuls.—No steps of a definite character have yet been taken.

London, 10th: In the West of Ireland a farmer has been shot at and mortally wounded, and two others have been shot at and dangerously wounded. —No trace has yet been discovered of Mr. Bourke's assassins. A reward of £2,000 has been offered for information which shall lead to their arrest.

Constantinople 10th: The German, Austrian, Italian, and Russian Ambassadors have presented an identical Note to the Porte in support of the Conferenc.

Cairo, 10th: Dervish Pacha held receptions to-day of the military officers and notables, at which he peremptorily insisted upon obedience to the Sultan. Mr. John Scott Russell, Naval Architect is dead.

Teheran, 10th: Forty-seven thousand Turcomans have been enrolled at Askabad for service in the Russian Army.

New York, 10th: The "Washington Agricultural Bureau's" monthly report states that the average condition of the cotton crop in the ten cotton states is 88 per cent.

London, 11th, 10 P. M.: Serious riots have taken place at Alexandria to-day. A body of natives attacked some Europeans, several of whom have been killed and wounded. Many houses were destroyed by the rioters. Mr. Kookson (British Consul and Judge of the Chief Consular Court) was severely wounded, and an engineer of H. M.'s ironclad Superb was shot dead. The military were called out, and after five hours the rioters were dispersed, and order was again restored.

Cairo, 11th, 11-20 P.M.: Serious riots have taken place at Alexandria to-day, which originated in a fight between natives and Maltese; 20 of the latter were killed and wounded. Mr. Cookson, English Consul, and Signor Machiavelli, the Italian Consul, were both wounded. Order was restored by the aid of the military. Midnight.—The outbreak at Alexandria originated in a street quarrel. In addition to the English and Italian Consuls, the Greek Consul was seriously injured.

12th: Latest accounts respecting the disturbance at Alexandria last Sunday state that it originated in an Arab being stabbed by a Maltese, when a general fight ensued. The number of Europeans killed is greater than was at first reported, the latest returns showing a total of sixty-seven killed, whilst many were wounded. —M. Rhangabe, the Greek Consul-General, was seriously maltreated by the Egyptian soldiers who were assisting to put down the rioters.—The latest reports respecting the condition of Mr. Cookson, the British Consul at Alexandria, state that he is progressing favourably.—Arabi Pasha remains the master of the situation, and has promised Dervish Pasha to obey the Khedive, and to maintain order.—The Khedive, accompanied by Dervish Pasha, has gone to Alexandria.

London, 12th: The House of Lords has thrown out, on the second reading, the Bill for legalising marriage with a deceased wife's sister, by 132 against 128 votes.

St. Petersburg, 12th: Count Tolstoi has been appointed Minister of the Interior, General Ignatieff having been relieved of the appointment on the ground of ill-health.

Rome, 13th: Signor Mandini (Minister of Foreign Affairs), speaking in the Chamber of Deputies, has declared that Italy absolutely refuses to assent to the armed intervention of England and France in Egypt.—A Ministerial Bill has been introduced in the Italian Chamber of Deputies, declaring Assab an Italian colony and a free port.

Cairo, 13th: The latest returns show that upwards of 100 lives were lost altogether in the riots last Sunday, in which are included six Englishmen.—The garrison at Alexandria has been increased to 12,000 men.—The authorities have succeeded in arresting 200 of the rioters.

London 14th: Sir Charles Dilke, replying to a question in the House of Commons last evening, said that Sir Edward Malet had been instructed to follow the Khedive to Alexandria.—In the House of Commons this afternoon, the Opposition demanded further information respecting the crisis in Egypt.—Mr. Gladstone deprecated discussion on the subject at present, but briefly summed up the policy of the British Government, which, he said was the maintenance of existing rights in Egypt and the obtainment of guarantees for the same The Right Hon'ble gentleman said that the French Government had promised cordial co-operation, and the other Powers were heartily co-operating with England. Turkey, he said, was necessary as an intermediary, and he added that the Sultan was in harmony with the Great Powers, and particularly so with England.

Cairo 14th: The Governor of Alexandria has issued a proclamation stating that the Khedive and Dervish Pasha have arrived, and guarantee the maintenance of order.—All the foreign Consuls-General have arrived at Alexandria.

London 15th: *The Times* publishes a telegram from Alexandria in this morning's issue, stating that the Khedive and Dervish Pasha have requested the Porte to despatch 18,000 Turkish troops to Egypt.—The European Control have closed their offices, and a general exodus of Europeans from the country is taking place —The Egyptian soldiers are behaving well.

PASSENGERS SAILED.

Per P and O Str *Kashgar*, 13:

For London—Mrs Miller and 3 children, Col Prendergast, Mrs J Robinson, Revd T J Chowrey Appah, and Mr J O'Sullivan.

For Brindisi—Mr F L O'Callaghan, M J C Rogers, and Mr A D Clark.

For Venice—Mr Nicholson, Mr Mackenzie, Mr Foaden, Surgeon Major H C Gillespie, Major H O Cumberlye, Mr Box, Mr Kenworthy, Mr Honeggers, and, Mr Hagens.

PASSENGERS ARRIVED.

Per P and O Str *Rosetta*, 12:

From London—Miss Clarkson, Surg Major and Mrs Donnelly, Dr E Levinge, Miss Hilton, Mr J Lake and 2 boys, Mrs Gillham, Mr Jas Whitby, Lieut Colonel Chichester, Mr A Call, Lieut H Kirk, Mr A M Fanshawe, Mrs Warwick, Mrs Ward, child and infant, Mr N A Peterson, and Mr Guffadhur.

From Brindisi—Colonel and Mrs Turton and infant, Major Birch, Mr and Mrs Cooke, Mr W W Eddis, Major Brandreth, Miss Johnstone, and Mr A McEwen.

From Venice—Mr J J Guise.

From Suez—Mr A Psoltoylln,

Domestic Occurrence.

DEATHS.

HILTON—June 10, at David Sassoon's Reformatory, Girgaum, Robert Hilton, Inspector, H. M.'s Dockyard, aged 61 years, 9 months, and 15 days.

JUNGBLUTH—June 14, at Mazagon, Lydia, the wife of A. Jungbluth, B. I. S. N. Co., aged 18 years.

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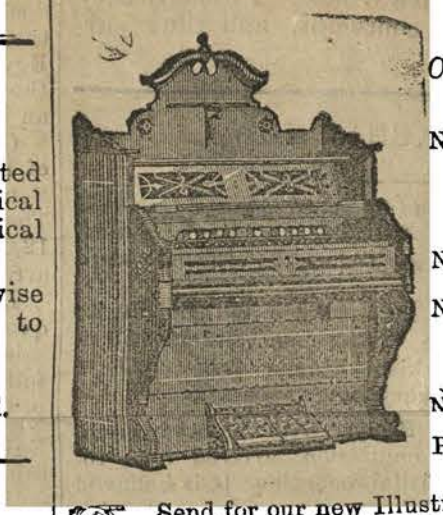

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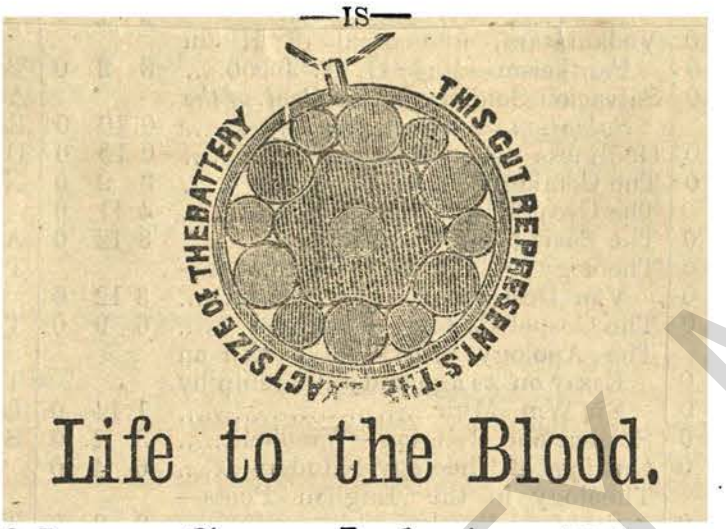

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